

eleven years of age. She was an only child in very good circumstances and very much petted. While being treated for typhoid fever, her mother one day had been telling her of God's great love, that even sparrows, insignificant as they are were included in it. The child retorted quietly, "Don't you think that God spends too much time on sparrows? If he gave a little more attention to me, possibly I should not have had to go for a whole month without a bit of wholesome food."

Not for a moment, do children think of irreverence in such instances. They are only part of their daily experiences. They show how very far from the possibility of a helpful and elevating conception of truly religious life children are.

Now parents let me conjure you to watch the religious development of your child, teach him, encourage him in his growing graces and when he becomes a youth he will have divested himself of thinking religion as being gloomy and repulsive, but will have within his bosom that peace which the world can neither give nor take away, will possess a source of the purest and sweetest pleasures, will have the highest of all blessings, a disposition to relish all the enjoyments of life. That whatever excites him, whatever in the world of nature, or the world of man, strikes him as new or extraordinary, he will refer it all to God. Then he will not regard the exercises of devotion as a privilege and a happiness which ennoble his nature and binds him by the holiest of ties, to the greatest and best of all beings—the Almighty God.

## Our Young People

### Rest

Hebrews 4:9 (R. V.)

"There remaineth a rest for the people of God"

Ah, He knoweth best how far they have trod,  
How weary the way from the bondage of sin,  
From the wilderness wild in which we have been,  
What dangers without and what dangers within.—  
He knoweth all best and provideth a rest,  
A sweet Sabbath rest for the people of God.

There remaineth a rest for the people of God,  
E'en Canaan possessed is a weary abode,  
With enemies constantly lurking about,  
With murmurings to calm and evils to rout,—  
Until these shall cease there can be no peace  
Like the sweet Sabbath rest for the people of God.

There remaineth a rest for the people of God,  
Tho here we be blest with a bit of earth's sod  
And a hand full of years,—how soon they are gone,  
And the sob of eternity's billows comes on,  
And leaves us bereft unless we have left  
The sweet Sabbath rest for the people of God.

There remaineth a rest for the people of God,  
Now Pilgrims confessed as onward we plod,  
Soon, soon, shall our pilgrimage journey be o'er,  
Soon, soon shall we rest in the bright evermore.  
Nor sorrow, nor pain shall we suffer again  
In the sweet Sabbath rest for the people of God.

There remaineth a rest for the people of God,  
O heed the behest, tho it come with the rod,  
And striv's to attain to the life of the just;  
Walk, moment by moment in sweet, loving trust  
That He knoweth best and sook will give rest—  
A sweet, Sabbath rest for the people of God.

C. F. YODER.

### STANDING IDLE IN THE MARKET

Matthew 20: 1-6

Topic for Feb. 5.

There are those who seem to think that success in life consists in getting through easy. They look upon work as degrading. They long to be transported to the land of rest, and it would be a blessing to the world if many of them were transported somewhere for there is nothing so pitiable, nothing so demoralizing in its influence as an example of laziness.

Life is not a narrow, dreary vale, from which we ought to wish an early escape, but a broad, magnificent field of action full of possibilities and bright with blessings. Every man enters it armed with strength and intellect enough to do the work God has for him to do. There is no one who has not been given at least one talent with which to occupy till the Master come. If any lack work it is because they avoid the market-place or perhaps because they have proven themselves unworthy and thus become castaways.

One cannot well be idle however. If we are not serving God we will be serving mammon. The house that is left empty, swept and garnished will soon be occupied by devils. The young person especially who finds church work a bore and a drag will soon find delight in dissipation which ends in destruction. The young people's society has taken thousands upon thousands from the market place and put them to work in the vineyard where they are sowing the seed which will bear fruit unto life eternal. One may waste their strength it is true and in feeble old age repent and receive life but that life will not have had time to develop. How infinitely better it is to begin young the growth up unto Christ in all things. Those who come at the eleventh hour and those who bear the heat of the day alike receive the wages of life but the first barely have life while the latter know something of its fulness and power and glories.

This lesson is to set those who are idle to work and to encourage those who are at work to persevere in their work.

#### SCRIPTURE LIGHT

- 1 The call to work, Luke 19: 13.
- 2 The power to work, Acts 1: 8.
- 3 The preparation for work, Matt. 4: 19.
- 4 Where to work, Matt. 21: 28.
- 5 When to work, John 9: 4.
- 6 Diversity of work, I Cor. 12: 4-11.
- 7 Reward of work, John 4: 36.
- 8 Be not slothful, Rom. 12: 11.
- 9 A bad way to be busy, I Tim. 5: 13.
- 10 The end of idleness, Prov. 19: 15.
- 11 A cause of rejection, I Cor. 9: 27.
- 12 Service by and by, Rev. 22: 3.

- 1 What are some causes that need workers?
- 2 In what way do all receive the same reward?
- 3 In what way does each receive his own reward?
- 4 Is it ever right to be idle?
- 5 What is the reward of idleness in this life? In the life to come?
- 6 How may each find his proper work?
- 7 How may we get the idle to work?

To the leader. Do not rush two hurriedly over the references and questions. If the one to whom they are assigned cannot bring out the meaning call on others or explain them yourself. Select suitable songs such as, "To the work, to the work." Do not sing more than a verse or two at a time. This is the first meeting of the month and all the committees should be ready with their monthly reports.

C. F. YODER.

#### FROM THE PRESIDENT

##### The Young Peoples' Society and Missions (Concluded.)

The Young Peoples' Society is essentially a missionary society, because of the spirit of obedience it asks of its members and by every legitimate method developed in them. "Striving to do whatever He would have me do," sounds very much like St. Paul's first

words after his commission, "Lord what wilt thou have me to do." But the resemblance is not in sound only but in meaning as well. For every true member of this society is, as Paul was, zealous for the salvation of all men.

Very frequently we hear it said of a man, he has completed his divinity but has not yet taken orders. Using the expression in a somewhat different sense, we may say that a member of this society is one that has taken orders. The members of this society are taught to believe in the "Divine Right" of the king of heaven and earth to give orders; and further that this king has given us orders, and that it is our duty, yea, it is one privilege to execute His orders. And we must execute them, not argue about the validity and the utility of them. To obey, not to argue is our only prerogative. Beautifully, Tennyson said:

"Ours not to reason why  
Ours but to do and die."

It is high treason to argue about a command. No soldier would dare to do so; for it is a capital crime and punishable with death. It is likewise a capital crime in the kingdom of God and is punishable with spiritual death. This will account, perhaps, for the many churches and societies that have a name but no life. Disobedience to the commands of God has severed their connection with God from whom spiritual life comes and by whom it is nourished. There has always been a sufficient number in the church willing and ready to give orders but somehow, only a few to take the orders given by the Father and execute them. But members of the Young Peoples' Society are learning obedience both to the letter and the Spirit and so are interested in missions, either going into the whole world or giving so that others may go.

I think, therefore, that enough has been written to substantiate my contention that the young peoples' movement is essentially a missionary movement and that missionary work is not only something that it may do, but something that it must do, if it would be true to itself.

If now we are ready to admit that the society that would be true to itself must do missionary work, we should consider how it can best do this work. The Young Peoples' Society is peculiar in its organization and this peculiarity must be considered before any work is laid upon the organization. The society exists neither for nor by itself. It is a dependent not an independent organization. It is not an end in itself but a means. It is simply a department of church activity—the church at work for its young people and with them. It is the nursery of the church, in which young converts are trained for higher spiritual living and more efficient service in the church. Surely there can be no higher calling, and to do this work well is surely enough for any one organization. But there are some, who do not understand the real work of the society or else do not appreciate